

of such advance is involved in the reality of the disclosures already noticed, in the constitution of outward nature and of man. A God who had not the power yet more specially to reveal Himself, would be reduced to the level of a mere natural force. To assert that nothing more of the supernatural can be manifested, is to assert either that the human mind is naturally omniscient, or that all which is beyond the natural manifestation of the divine, is incapable of being apprehended. Nor can any objection be made to special revelation, grounded in the immutable nature of God. Immutability demands consistency of principles, but not necessarily invariableness of actions. Nor is there any reason for representing this further evolution as an afterthought, designed to meet exigencies previously unprovided for. It may very well form part of the original plan. The necessity of additional manifestation of the divine nature is justified by the fact that, without it, men have nowhere generally attained even to the knowledge concerning God, which is revealed apart from Scripture. This necessity is further justified by the strange moral condition of man, on account of which he needs a higher light, to discern his true destiny as a spiritual being, and to enable him to realize it. Recognizing his obligation to obey the moral law, he is compelled at the same time to recognize his failure to do so, in setting up an ideal of duty lower than he ought to entertain, in falling short of his own ideal, and in many direct transgressions. In all this man recognizes a strange problem of moral disorder, but finds for it no solution.

As external nature formed the fitting sphere for the dominion of man, so man's spiritual nature formed a fitting sphere for the kingdom of God. In this manifestation all the divine attributes, which have already appeared, again come to light. But what is specially characteristic here is, that God is made known in Christ, through self-sacrifice reconciling the world to Himself, becoming a burden-bearer, that His creatures may be raised to be partakers of His own divine nature. The revelation in Christ completes those progressive manifestations of grace, which had been taking place ever since the need of reconciliation arose, and whose history the Scriptures contain. The abiding presence of the Holy Spirit in the Church, professedly secures the continuance of the completed supernatural manifestation. As the Old and New Testaments are organically connected in setting forth Christ, so Christianity has its root in Him.